

Deoram Bholan (aka Deoram Bolan) Telephone Message #87

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## FEAST OF TABERNACLES

A good evening to all our listeners.

Yes, indeed, we thank God that He is the one, as He promised to the Church in Philadelphia which opens and no one can shut. And He shuts and none can open. It is good to know that He is giving us ways and means to spread His word. And the ones that are hungry and thirsty are the one's God will visit in this day and in this hour. We cannot see those who are 100% dedicated to God. But we need not *worry* over that. The Bible says the *Lord knoweth* them that are His. Are we *assured* of that? We should be! And let everyone who names who names the name of the Lord depart from iniquity! And again we *know* that God's word will *not* return unto Him *void*. So, some will hear and be blessed. Others may *not* be blessed, but we still *bless them*. And we rejoice to pass on the good news of the King of kings and the Lord of lords!

We were studying about the Feasts. And that is a subject that can take *very many messages*. Just going through the Passover Feast, you have so many details in Exodus 12! That can fill a whole book if our spiritual understanding is opened. Then we can get a long message on Unleavened Bread and the various kinds of leaven. And leaven is a picture of sin. And Israel was to put leaven out of their houses for seven days. Once we have come under the shelter of the blood of the Lamb, now we are ready to eat from the bread of Life. And make no room for the leaven of malice and wickedness. 1 Corinthians 5 tells us that. Or the leaven of the scribes. The leaven of the Pharisees. The leaven of Corinth and Galatia. And how about the leaven of Herod? Would you, dear friends, explore these various kinds of leaven? It is the secret working of sin to bind and to corrupt God's people. And God wants us to be a bread that is *whole* – like the Meal Offering - no leaven in it. Just as in the Head of the Body there was no leaven, God wants us to be *unleavened* (as Paul says, God wants us to be unleavened), we are to put away every trace of leaven from our hearts and from our thinking. And then we go to the blessing of the Resurrection – the third feast – the Feast of the First-fruits of the *Barley* Harvest which was waved by the High Priest “on the morrow after the Sabbath.” And that is Jesus rising from the dead and performing the role of the High Priest by taking His blood within the veil as Aaron did on the Day of Atonement. And He – Jesus – is a better priest than the Aaronic priest. And He does not have to offer various offerings and sacrifices. *He is the one sacrifice that includes all the types and shadows and He is the key to all the mysteries*. And it is He Who is our High Priest representing us at the Father's right hand.

So it is a picture there of our glorying in the fact that we serve a *risen savior*. We sing it, but do we always mean it? “I serve a risen Savior, He's in the world today.” “And you ask me how I know He lives? He lives within my heart.”

Then we are prepared for the Fourth Feast in the third month. And you have all the Feasts listed in Leviticus 23. And you can study that chapter. It is *a very loaded chapter*. And we may not understand *everything* in it, but go ahead and read it with a prayer in your heart that God would give the spirit of wisdom and revelation to you, to enlighten you on what He is saying in the Feasts. Yes, that is the life of being filled with the spirit and then continually being filled and then *advancing in the spirit* from being ankle deep to being *knee* deep, to *loin* or *waist deep*, and then reaching water to swim in as we see in Ezekiel's river, in the closing chapters of the book of Ezekiel.

So we can begin at the ankles, but, are we satisfied there? Are we willing to go on to the knees and to gird up the loins of our *mind with Truth*? And are we willing to launch out into *the deep*? Launch out into the deep. Yes. It is up to us and how much of God we desire in our hearts. So the Spirit filled life is not just an experience, but it is an experience that leads to a process. [Emphasis by the editor.]

And we have much distance to travel. That is why we have *four long months* separating the Fourth Feast from the Fifth Feast. God had some lessons to teach us. As we face the heat of trials and tribulations. But with His help, we are learning. It is not by might, not by power, “But by My Spirit, saith the LORD.” We can face these trials and tests and overcome. And even if we fail, we repent and we ask the Lord to forgive us and to strengthen us that we can learn from our failures. And instead of going into the old ways, we say, “Lord *with your help* we will go forward.”

We are coming to the Fifth Feast, the Blowing of Trumpets. And that is the end of the old agricultural or civil year and the ushering in of the new civil or agricultural year. And Trumpets link with God revealing deeper levels for those who are willing to have their ear pierced – the ear of the bond slave – to hear what the Spirit is saying to the churches.

And as He begins to increase our understanding of His truths, if we are not careful we can get puffed up with our knowledge and, the Bible says, “Knowledge *puffeth up* but [divine] love edifieth.” We need the knowledge but we need enlightened hearts. So the more light we have the more humility and brokenness of heart we must possess. Because God has to work truth *into the very fabric of our being* – the inner man. And it is not our knowing it outwardly but that the Truth be *living* in us. So the message and *the messenger* become one. That is the greatest witness that we can become in these days.

And that is not done overnight. And so we need to come to soul affliction, to this time in which Israel showed signs of true repentance. Yes, repentance is not only for the lost sinner. Repentance is for the Christian. And that is a whole subject in itself. And five out of Seven Churches *were commanded by the Lord to repent*. So, again, there are deeper areas in us that must be cleansed and purged in order that we may become a vessel *unto honor*, that we might be fit for the Master’s use.

So, our Day of Atonement which is the sixth feast is our coming to the end of ourselves. [Emphasis added by editor.] Man in rebellion is “six”. So, the Sixth Feast is the end of the rule of the man of sin in us. By the purging *fire and in the workings of that fire* to reduce what is the old man in us to dust and ashes. And when that process *is completed*, we are ready for the Seventh Feast, which brings us, as Isaiah tells us, He will give us “Beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.” What a wonderful exchange that is! So we pass through the Sixth Feast to come to the Seventh. The seventh feast has many names. Each feast has many names. But, remember, three feasts in the first month. One feast in the third month. The remaining three feasts in the seventh month. And in those specifications we have God *beginning* a work in us. God *continuing* – when we reach the fourth feast. And God bringing to a successful conclusion His work as we go through the remaining three feasts.

So we can be saved, redeemed in *three parts of our being*: spirit, soul, and body. In the first three feasts you meet the Lamb. You know Who that Lamb is. In the fourth feast we meet the Holy Spirit. And in the remaining three feasts we are being *prepared and adorned* to meet the Father! Think about that. It is well worth meditating upon. I cannot give it all to you. Seek and you shall find!

So we see the six feasts of Leviticus 23 are like **six steps on the ladder of redemption**, leading to the seventh which is the fullness of rest for the entire makeup of man: **spirit, soul, and body**.

The history of the redeemed soul ascends in the first four feasts:

1. Passover – the shelter of Christ’s blood.
2. Unleavened Bread – the way of holiness.
3. Waving of the Sheaf of Wheat – the power of the risen life of Christ working in the believer.

4. Pentecost ("Feast of Harvest") – Constant anointing and constant repeated fillings of the Spirit.  
-----**Then we have the remaining three feasts yielding a harvest of hope with reference to:**
5. Trumpets – The Lord's trumpet call.
6. Atonement - Our own lifelong days of self-judgment and soul affliction.
7. Then, we have reached "7", the top of the ladder. The feast of Tabernacles – Abundant entrance into the heavenly kingdom, clothed with a house from above as we read in 2 Corinthians 5. That is the seventh feast.

And the period of time as you will read in Leviticus 23 is from the 15<sup>th</sup> day of the seventh month to the 22<sup>nd</sup> day. Israel was to dwell in booths or in tents for seven days. And they had a solemn assembly – [*Hebrew words?*]– it is a day which is a new beginning. It is in the 8<sup>th</sup> day. God designs the entire period to teach us deep truths. And it will take time to explore all of these areas.

But during these days, when Israel dwelt in tents. They were leaving the busy city life and they were now enjoying the fresh air and sunshine and the simple life. They could now contemplate the deeper meaning of sun, moon, and stars.

When was the last time you admired a sunrise? And when was the last time you admired sunset? When was the last time you took interest into the four phases of the moon? Dear friends, we are so bogged down with busyness, we do not know what it is to slow down and live. And so we miss out on the very handiwork of God. And we need be still. And we need to get our eye off from things around us and get our eyes on things above! "If ye then are risen with Christ, keep seek those things which are above!"

So, looking at Sun, Moon, and stars. These are the silent missionaries that are preaching to the entire planet day and night. Day and night. And what are they telling mankind? I am going to leave that to you to *figure out*.

When you get to the Book of Revelation, you see *Sun, Moon, and stars in more than one place*. And Sun, Moon, and stars are there in Genesis Chapter 1. And Sun, Moon, and Stars are scattered throughout the Word of God. And the Lord will bid us, "Look up and admire the heavens as David did." "When I consider the heavens, the work of thy fingers, Sun, Moon, and stars which Thou hast ordained, what is man that Thou art mindful of him? Or the son of man that Thou are mindful of him or the son of man that Thou visitest him?"

[Audio Recording, Minute 16:15]

So, we need to get alone. Maybe we do not have a booth to live in. But we can take time to get alone and to look up and admire God's handiwork. These are faithful witnesses! They are silent missionaries! "The heavens declare the glory of God! The firmament sheweth His handiwork." (Psalm 19). And you may well read the entire psalm.

So, you have a three-fold witness: the witness *in the sky*, the witness *in the Word*, and the witness *in personal experience* (the witness in the soul.) So you have a three-fold witness.

God has *written* His truth in the heavens! That is another story that is so wonderful but it will never compromise with error. The message in the heavens corresponds to the message in the Scriptures and the soul that is redeemed in the blood of the Lamb accepts the truth as it is revealed in the heavens and in the Scriptures.

The witness in the sky, the witness in the Scriptures, and the witness in the soul!

Psalm 19 is worth reading over a hundred times. There are so many truths in it, it would take a lifetime and more to even get *some* of the hidden things in that Psalm. And *the companion* to Psalm 19 is Psalm 119. (!)

There is an affinity between Psalm 19 and Psalm 119. I would like you to take time to check on that.

So, God was bringing His people together at this feast: rich and poor, side by side to fellowship with one another. So sad, in many places it is only a “Hi” and a “Bye” and “God bless.” It is so impersonal. Instead, here was time for exchange of thoughts – sharing with each other precious truths that edified the saints. And it was a time when Israel was not to forget their deliverance from Egypt, and God’s provision for them in the wilderness, and His protection over them, and His presence with them, as well as the promises He gave them. He fulfilled His promises for He never breaks His word.

We can link this feast with our American Thanksgiving Day holiday. But should we wait until Thanksgiving Day to render thanks? May God enable us to do so on constant daily basis!

This feast (of Tabernacles) *was given three times*. ? ... And at the birth of Samuel...? [Audio file, Minute 19:45, Message 87-3 CD]. That might surprise most of our listeners, but it is called “the *yearly sacrifice*.” And it was the coming to the *end* of the sacred year. See 1 Samuel 1:20. The same word is translated, in Psalm 19:6, as “circuit.” It is translated “end” in Exodus 34:22 and 2 Chronicles 24:23. The meaning is, “*revolution of the year*.”

Hannah waited until the days of harvest and vintage were over before she presented Samuel to the Lord with rejoicing, accompanied by her friends. [Minute 20:18 of audio message]. So, that is the first time this feast is mentioned in a kind of hidden manner.

But now we come to the *second time* it is mentioned: in the days of Nehemiah. When the saints were stirred up and a remnant came out of Babylonian captivity, there was a joint prayer meeting and Bible reading. Read it all in Nehemiah. And in Nehemiah 8:7, the Feast of Tabernacles had not been kept *for 800 years*. My! And so God began a restoration movement under Ezra and Nehemiah. Would to God He would raise up many, many Ezras and Nehemiahs to be the restorers of paths to dwell in and to be the repairers of the breach.

The Feast was celebrated with gladness. It is the only feast that has no sorrow in it. Have you paused to consider, dear friends, *there was no celebration of this Feast in the Wilderness* [in Exodus]? And why is that so? Because when Israel entered the Land, by the *grace* of God, they were to till the soil and depend on God to send the rain, to make the harvest fruitful. Only when they reaped their harvests and their fruits were they to come in unison and celebrate this feast.

And so, that is to tell you that it is a feast that only links with [the Prophets / the promise?]

It is a feast in which there is a deep meaning. But I am going to let you ponder it. This feast is symbolic of the Millennial Age. It is speaking of the heavenly Holy of Holies. That is why in certain places it is known as “the Feast of Feasts.” And Isaiah spoke of this feast when he said, “In this mountain God will spread a feast of *fat things*, of wines and the lees *well refined*.” Yes! God has kept the best until last. As Nehemiah and Ezra exhorted the people: “Eat the fat and drink the sweet and send *portions* (to the needy) unto them for whom nothing is prepared.” And as you and I eat of the fatness of the word of God, and we taste and see that the Lord is good, we want to pass on *portions* unto our brothers and sisters in Christ. So, the way they celebrated we can read about it in Nehemiah 7 and 8. [Minute 23 in Recorded Message #87 on Telephone].

And then we read that in the time of Solomon, when the Temple was dedicated, and the *great* glory of God *so filled the Temple that the* priests could not minister. And the glory came in its fullness at the time of the Feast of Tabernacles. So you can read about all these occurrences in the Scriptures.

It is good to see the kinds of trees that were used for the celebration of these feasts. These trees do have a meaning. May I say there are tongues [?] in them. Think about that. Every tree is *symbolic of a truth*. God has truth in the *natural* creation! Wouldn’t it be wonderful if we can compile a list of all the trees of the Bible and to go through the references and all the trees of the Bible? That would take a lifetime and more. And learn the meaning of each tree. So there is a *meaning* to the Palm tree!

[About 25 minutes into Message.]

The goodly tree, the myrtle, the willow. And yes, the palm tree has taste but no fragrance. The citron – what we would call the orange family – has taste and fragrance and its leaf is in the shape of the heart of man. And the myrtle had [taste] and no fragrance; the leaves are eye-shaped. The willow has no taste and no fragrance, but the leaves are in the shape of the human mouth. So, we link the stiff branch of the palm with the spine of man. The citron with the heart of man. The myrtle with the eye of man. The willow with the voice of man. And what is God saying? He is saying, I want My people to praise me with their entire being. “I *will* bless the Lord.” “My soul will make her boast in the Lord.” “Continually.” That will take in all the entire being: the heart, the spine, the eyes, the mouth. And I am sure there are deep meanings in the branches of the trees which were used for the tabernacles. For seven days they did not wither. And again, God is showing us that He wants us to have fresh experiences in Him. And the manna was to be fresh each day, for unless we have fresh manna we will starve in the wilderness. God wants us to have a fresh encounter with Him day by day.

Now, we cannot cover everything this week. But I want to abbreviate some thoughts that you can explore on your own as you read Leviticus 23:33-44. This feast is called the feast of [increase?] or Ingathering. It was the time of the last harvest. And it was a combination of rejoicing and sobriety. [It was “a feast of fat things and the lees well refined.”(?)] It was a feast of unity and consecration. Dwelling in booths. They are simply saying to us - they are speaking to us – that we Christians are dwelling in “tents.” We are pilgrims on a journey. This world is not our home.

And they dwelt in tents for seven days until the eighth day. And when the “7” is completed, our tent will give way to a house “not made with hands eternal in the heavens!” The days of our pilgrimage will be over! And the “8” is a new beginning. And the tent gives way to the house even as the tents in the wilderness gave way to the houses in the Promised Land.

Yes, another name for this feast is the Feast of Joy. The joy of the Lord. Not happiness based on happenstance. But the joy of the Lord is our strength. Think about that. Yes, Satan wants to rob us of our joy. But, we can be sorrowful, yet always rejoicing. How can that be? We can be celebrating Tabernacles and the Day of Atonement at the same time – in a spiritual sense I am talking about.

So, the joy of the Lord! “Who for the joy set before Him endured the cross despising the shame.” There is so much God has to say about that word “joy.” “The blessing of the LORD makes rich and it adds no sorrow to it.” It is “the Feast of Ingathering.” [Exodus 23:16]. It is the harvest of grapes and olives [and dates?]. The wine is a symbol of the joy of the Lord. But there is also the wine of His wrath. And for those who despise the goodness of God, they will have to face the *severity* of God.

And a wonderful story of the feast of Tabernacles is the story of the last miracle that only John records in John chapter 21. That will take several messages to explore, but it is an ingathering of the fishes. One hundred and fifty-three without the net being broken! And all reaching shore safely! And God is going to have multitudes out of every nation, kindred, tongue, and tribe. What an ingathering! And you and I are privileged to be reapers in this day – to bring many to the Lord and to lead many into [ ].

So, you can study all those incidents.

It is the feast of the glory of God coming in a greater measure than at Pentecost. And it was on that day that Haggai had a word for His people. As we will see, the Lord going to that feast in John, chapter 7. It is the feast of His appearing! He appeared in the midst of the feast, secretly and then He openly manifested Himself. All of that is a picture of the way He will return in the last days. And what a wonderful word is that word “appearing”. “Appearing.” Well, “The Lord whom you seek will *suddenly* come to His temple.” “But who will abide the day of His coming, for He is like refiners fire and fuller’s soap. But He is *working* in us, so we can become candidates to be participants in the greater glory which He has reserved for the latter day house which is the church of the end-times.

So there is much mystery, but it will be revealed concerning the stages and the phases of His appearing. Another name for this feast is “the feast of the open book.” You can read Deuteronomy 31:9-13, 16-30, 2 Chronicles 17:7-9, Malachi 2:1-10. God wants to open up His word to us in these days. He wants to increase light. And it is the “open book” that John was to take from the hand of this mighty messenger in Revelation chapter 10 and John was to eat this book. And it was “sweet to his taste but bitter in his inward parts.” John was going through his day of atonement and getting a little preview of Tabernacles – the sweet and the bitter. Think about it. It is the feast that will be called, in the millennial age, “the feast of holiness to the Lord.” You can read about it in Zechariah 14:16-19.

[Track 2, Minute 5:15]

Dear friends that is the command of God to us: “Be holy for I the LORD your God am holy.” And, the *final* part of the garments of the High Priest was the plate of gold over the forehead on which was written the words, “Holiness unto the LORD.” Yes, He is our holiness, but that holiness must be in-woven in the inner man. And our thoughts must be holy. And He wants to free us from every trace of sin and to bring us into a state and condition of total holiness. That is why it is called the feast of feasts. Because it brings us into the holy of holies so we can sing the song of songs! And, Oh! There is so much in all these expressions!

Are we thankful to the Lord for His protection over us? His provision for us? His providence even when we had not [seen] His guiding hand? Are we thankful for the promises He has fulfilled? Yes, it is the time of true repentance. And it is a time that will result in feasting on the good things of the Lord and rejoicing in Him like the prodigal son being brought to repentance and restoration with the full rights of sonship being given him. Oh how great is our God. How great is His name. And we cannot begin to thank Him completely for all He has done and all He is doing. We can only be grateful that He is opening our eyes and He is showing us much into the mystery of the feasts. And we are even now beginning to joy in the Lord, going through the processings of the Lord. And we are anticipating that time when the kingdoms of this world will become the kingdom of our Lord and of His Christ.

[Track 2, Minute 7:37]

And after the labor in the field has ended, then come rest and rejoicing leading up to the eighth day. And only Israelites *born* can dwell in booths. That is another – another – difficult passage to understand! Who are the “Israelites born,” dwelling in booths? Those who are born of the Spirit! And we have this treasure in earthen vessels. Yes! Not he is a Jew who is one outwardly, but he is a Jew who is one inwardly, and circumcision is not of the flesh but is of the heart. So, God wants us to be born of the Spirit and then to come into that time of *full birth* when we are fully born of God, then we are ready to leave the booth and to enter into the house not made with hands! And that will be the *fullness* of birthing – from the earthly to the heavenly! Then in the heavenly Promised Land we will celebrate the feast of ingathering, the feast of abundance, the feast of glory. Because the only light in the Holy of Holies in the New Jerusalem is the glory light and they need not the light of the Moon. They need not the light of the Sun. The Lamb is the light and the glory [of that city].

May we be stirred by what we hear tonight to weigh what we have heard, to check the appropriate Scriptures. And may we humble ourselves and say, “Lord, who am I that you should be mindful of me? But I am willing to submit to Your headship and lordship. Keep on *working* in me. Keep on changing me from glory to glory! For, like David who saw ahead of his day, saying, “I will be satisfied when I awake in Thy likeness!” May that be so for us tonight.

[Track 2, Minute 10]

Sharon speaking: Dad, that is powerful! Wow. I just want to shout. I don’t know how anybody can be listening to this and not be stirred. You have an amazing gift of teaching. God has really anointed you and it just keeps getting greater and greater. Now, I have to say this tonight before we close. Could you, because you went really fast, and because people are trying to take notes... . Obviously we need to listen to the replay. But could you go over the

trees again? You said the palm tree, the citron, the myrtle, and the willow. So, the palm is the spine. The citron is the heart. The myrtle represents the eye. And the willow represents the voice.

Brother D speaking: Yes. Or, the willow represents the mouth. And I am sure there are numerous meanings for all the trees that are mentioned. But we could say of the willow: some are on mountaintops, some are in valleys, some are by streams, and they link with the experiences. We hear of the weeping willow – those dark dreary days when we shed many tears. But God is so good to blend the willow with the other trees. All these show us we will have good times and we will have rough times, but count your many blessings as the song tells us. Name them one by one. Thank God even for the hard times, the bitter times. And thank God for the times on the mountain. And thank God for the times when we don't even feel like praising Him but we say, "I *will* bless the Lord (!) in spite of what things are appearing to be."

Sharon speaking: Okay, the next thing – and I love this – it is also called the feast of the open book. Isn't that interesting that the Lord gave me on August 17<sup>th</sup> that vision of the scroll on which the seventh seal was being opened. Does that link with the feast of the open book? The reason being that the breaking of the seventh seal is *the opening* of the book?

Brother D speaking: Certainly it does. And remember only He can open up the book. He closed the book in Luke chapter 4 and did not open that book. He closed the book in Luke chapter 4 and never opens any other book until you get to that in Revelation where He opens the seven seals of the scroll. And it is an amazing thing just to explore that!

Sharon speaking: Wow. Dad, can you give us the scriptures for that.

Brother D speaking: Deuteronomy 31:9-13, 16-30. Nehemiah 8. Read the whole chapter. 2 Chronicles 17:7-9. Malachi 2:1-10. And you can go along with that to Revelation 10.

Sharon speaking: I love that expression, "the feast of holiness to the LORD." The High Priest wore on his headband those words, "Holiness to the LORD." And I have Zechariah 14:16-19 for that.

Near the very end of your message, you said that only the Israelites *born* could dwell in booths – and that means only those born of the Spirit. That is such a powerful statement because that is so true! You cannot dwell unless you are born of the Spirit!

Brother D speaking: Yes. And that makes you a pilgrim. The days of pilgrimage will be over when we reach the conclusion of the feasts. Remember the God's *last* feast had seven days! But they resumed living in *houses* on the eighth day! So, there is much about the deep symbolism involved in seven days leading to the eighth day. It is the tent giving way to the house. The tent is something fragile and temporal giving way to something that is *eternal and never fading!* A realm of incorruptibility! A realm of permanence! This earth and all in it is as a fading leaf! But God is preparing us as pilgrims for a realm that cannot be shaken! It is immovable! And He is preparing us to come into an inheritance "*incorruptible, undefiled, that fadeth not away, reserved in the heavens!*" Then we will come into the full blessings of the feasts. And then we will be born even out of this realm, to come into the *heavenly* realm – with the tent giving way to the house, this mortal putting on immortality, this corruption putting on incorruption!

We are in the beginning of the Fall feasts – so that must be telling us something. Again, God has His times and seasons. And it is good to know we are in the first day of the new season. And let's trust God for new developments and new blessings as we go through the seasons looking unto Jesus, the author and finisher of our faith.

Sharon: Awesome! It is getting better and better.

Now, you saints of God know that you are generally not hearing these messages on Sunday mornings. Most are not. Some may. But the majority are not hearing it. Nor are you hearing it on television or radio. I mean: this is so rare. What Brother D is teaching. And I go back again tonight to what I said when I initially began this recording tonight. That is, God is raising up *this message* right now for people that are truly hungry, because God is raising up His end-time army – people that are going to truly sold out and surrendered to God. But only those that are hungry are going to be filled. But God has ministries that He has been holding back on reserve for this last day. And I believe, as we are coming into the end of this age, that the Lord is bringing out right now out of the wilderness those that have been hidden away that will preach this end-time word with the greater glory. It is awesome! And the word awesome should be reserved for God and God alone.